/104 cont./

797 has left the mission house and the garden for the use and comfort of the Father-Chaplain. It is located at 778 meters above sea level and at 21° 46' 10" south latitude and 62° 48' 35" longitude west of the meridian of Greenwich.

3. San Francisco and San Antonio. -- In the missions called San Antonio and San Francisco del Pilcomayo the Supreme Government decided to found a city under the name of Villa-Montes; but after it was handed over by the missionaries in the year 1906, instead of progressing, these flourishing settlements have retrogressed. The vineyards and gardens have deteriorated. The buildings are falling into ruin, and morality fell precipitously and is progressively worse there. The schools for boys and girls have been reduced to very few students, and for these few the national treasury distributes 160 bolivianos per month, while to the chaplain who has to live there it pays no more than 240 bolivianos per year. [891]

Everything that belonged to the two missions, such as implements, carpentry, buildings, sugar mills, cattle, horses, etc., was handed over with an inventory to the national delegate, Dr. Don Leocadio Trigo, and the missionaries, without being able to use even a cell which might serve as lodging for the night for the Father Chaplain, had no other recourse but to shake even the dust from their sandals.

[162] The approximate population of Chiriguano natives in the above towns is 4,500 souls (?).

2. The Supreme Government rented the mission building to the German company, which has made little progress. It is located at 460 meters above sea level and at 21° 16' 15" south latitude and at 62° 20' 2" longitude west of the meridian of Greenwich.

4: Nimo--155 M-3 (1903-1911) 1912 SF10 Chihuahua SF10

Children of the Revolution killed in Juarez

4: Nino--161 M-3 (1900-1911) 1912 SF10 Chiriguano SF10

/116 cont./

not long ago continually appeared at the Yvu mission to take me to found a mission in his town and thus to free it from persecution by a neighbor, according to what he said. For this he promised everything, goodness, docility, adherence, free work, and all the rest; religion and baptism only were reserved for children, as in other towns. While the Indian is well off and not bothered by anyone in his lazy life with its frequent drinking, it is not easy to get good things out of him.

/117/ Even for the education of a child it is necessary to bribe the Indian with material things. He does not resist handing over his children, but he wants them to be given clothing. No matter how much they may have, he brings them to school completely naked or with a shirt all ragged and torn, so that the missionary will immediately dress them, and let it be noted that he does not ask this as a favor. Up to a certain point he seems to demand it, saying, "Ñupa emeé chupé," give him clothing. If the missionary asks something as a favor, he must pay them back in material things: should he forget, they ask for them.

It has already been seen that the Tarairi mission was founded in the year 1894, this being the first founding to take place on the left bank of the Pilcomayo River, being due to the zeal of Father José Giannelli. It was near Easter, and the missionary let it be known to various caciques that at that time there would be a commemoration of the death of God and that they should also come, with their pains and afflictions, to demonstrate their adherence to the truths and dogmas of the Catholic faith. He knew through experience that the Chiriguano have a special tenderness for the dead. In fact, a great number of them gathered there to hear the word of the missionary father, who thought that he had conquered them all, seeing them so attentive and silent and seeing them crying and full of compunction. But Easter came, the day of joy, and those who had come to cry about the death of Jesus came once more before the missionary, asking for new

4: Nino--187 M-3 (1893-1911) 1912 SF10 Chiriguano SF10

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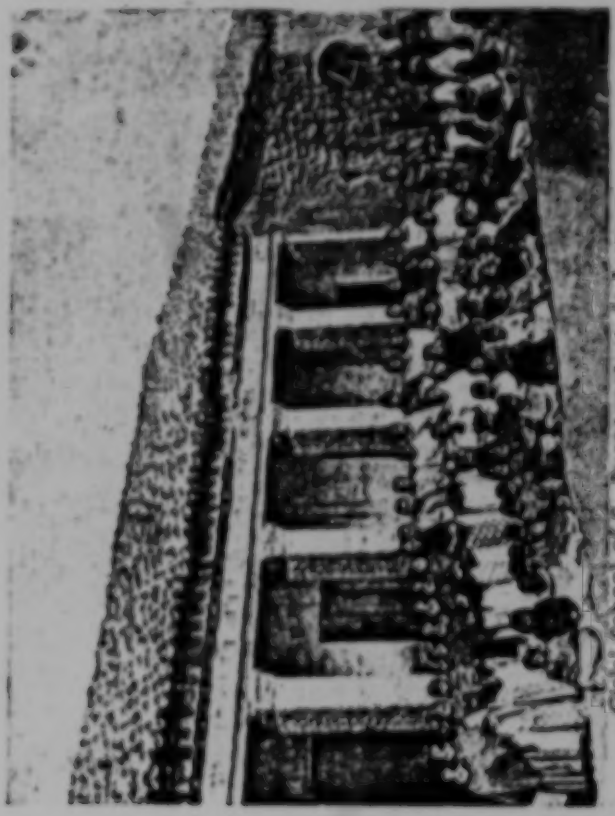

Girls' School of S. Buenaventura de Ivo

4: Nino--220 M-3 (1893-1911) 1912 SF10 Chiriguano SF10

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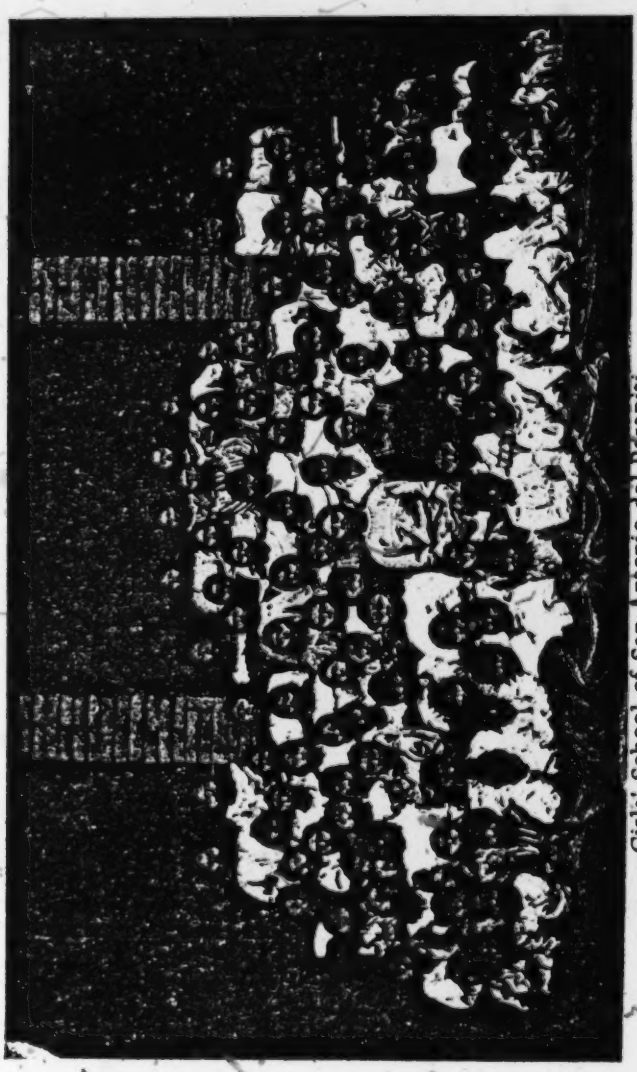

Girls' School of San Antonio del Parapiti

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5. "Mboivera," or pieces of silver for adornment.
6, 7, 8. Metal tembetas.
9. A hollow-cane tembeta.
10. "Yapicuana," or band for the hair.
11. "Aguá," or long band for adornment of the queen in drinking festivals.

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12. Wooden comb.
13. Porongo for playing as a musical instrument.
14, 15. "Senene," or Chiriguano flutes.
16. "Igüiramimbi" for playing as a musical instrument.
17. Stone ax.

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Chapter Eight

The Chiriguano Family

Introduction

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The theory of the founder of the transformist school, in which he attempts to demonstrate and establish the origin of the human race by means of evolution, is completely absurd. /The remainder of the introduction, pp. 200-202, is omitted in the translation. Page 202 continues as follows./

The Family

Genesis tells us of the origin of the human race, and outside of this book all is confusion; faith teaches us that God created the first man in His image and likeness, and later gave him a companion, taking her from his rib, from which it is deduced that the family began in the world, or in historical times, from the beginning of humanity (2).

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2. Readers already know the story which Anduari told me regarding the creation of

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the second Chiriguano man and the second Chiriguano woman; I have even made use of this to condemn the vice of polygamy in my monthly instructions to the infidels.

/The last paragraph on p. 202 and the first paragraph on p. 203 are omitted in the translation. The remainder of p. 203 follows./

It is very natural that the Chiriguano race should form a family. Each tribe, or people, is an association of families. They are made up of fathers and children, but many times they have at their head a grandfather and grandmother who are much respected but who never give any orders or manage things; instead they serve their children willingly as servants, the grandfather in bringing in firewood, planting, and weeding, and the grandmother in everything that a woman can do.

There does not seem to be any other race like the Chiriguano in Bolivia, which like none other gives free rein to the passions, especially lewd ones. A maiden who commits a bad act is the pride of her mother, who is content with saying that now her daughter is a woman and ready for it. If a young man does similar things and his father finds out about it, he will ponder the act of his son and say, Cuimbae co, he is a man. This expression is heard frequently (1).

1. When the missionary attempts to reprehend or punish the sin of some Chiriguano boy, the father, the grandfather, or the cacique petitions for him, and the best words to lessen the punishment or to say that he deserves no punishment are: Cuimbae ma co, he is now a man.

Excessive corruption is the result, and, if the Toba race is distinguished by its inclination toward thievery, the Chiriguano are distinguished by their inclination toward lechery, as old and wise missionaries of the stature of Father Corrado and Father Giannecchini can testify. Let the reader consider that the

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Education of neophytes through work

4: Nino--278 M-3 (1893-1911) 1912 SF10 Chiriguano SF10

/217 cont./

175 648 [799] The parents of these youths would not have thrown themselves into a disastrous war if the Supreme Government had quickly decreed the founding of the mission which they desired, as can be read in the history of the Colegio de Potosí; in it is clearly seen what the Ivu people did to try to have the presence of a missionary father, because political authority always showed itself to be humanitarian with the unfortunate Indians.

It has now been 19 years since that bloodletting, and still the pampas of Curuyuqui are sown with human bones; one can still see traces of their fortifications, where they fought like lions, with such unequal weapons; the memory of that horrible and destructive occurrence is still retained (1).

1. Some 500 men and women died in the war, but almost all were outsiders; the others, who knew the place, saved themselves by taking flight and hiding. They do not like to have anyone talk to them about this uprising.

797 87 [648] [175] As a consequence of the war the decree to found the mission came, and just a few days after the defeat the measuring and laying out of the necessary land was done. Today fathers and sons live tranquilly; some of them have gone on to a better or to a worse life, many have experienced the paternal government of the missionary, which they do not tire of praising. The sons have learned the religion and practice it. They have learned the alphabet and read books. They have learned religious singing, and several of them know and play the music which has been taught to them by 797 the missionaries. It is truly surprising to see the changes which have been brought about in such a short time in such bellicose Indians! This is the virtue of the Cross! Others could have done nothing, as nothing had been done or will be

4: Nino--401 M-3 (1893-1911) 1912 SF10 Chiriguano SF10

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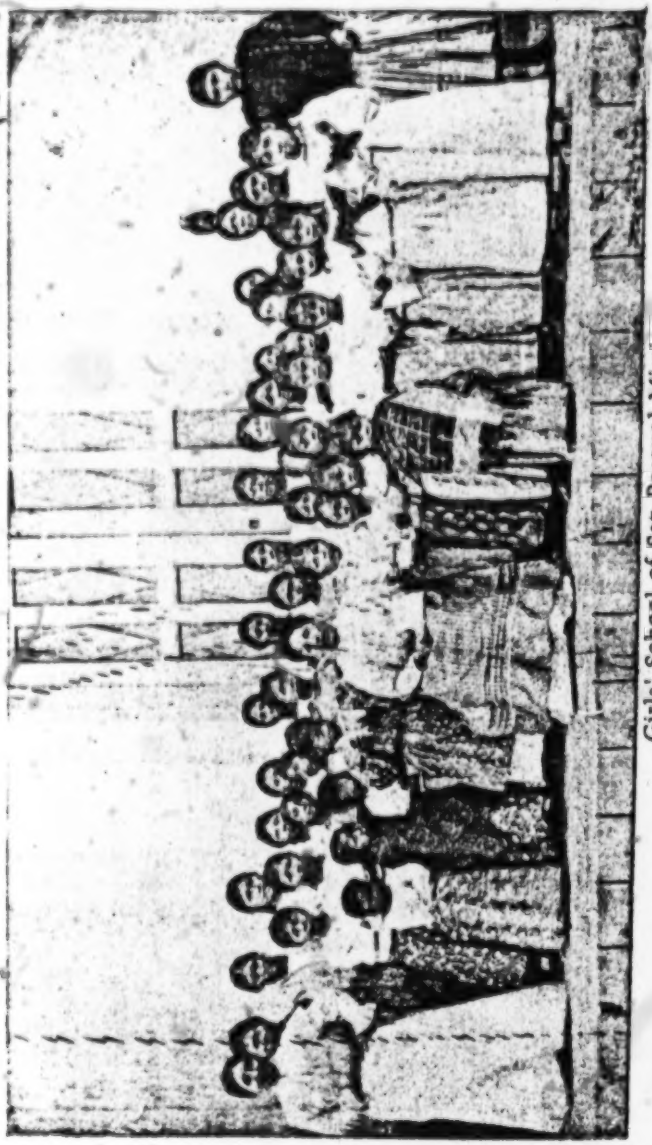

Girls' School of San Pascual Mission

4: Nino--410 M-3 (1893-1911) 1912 SF10 Chiriguano SF10

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The School of San Francisco Solano, Working in the Shade of the Hurdle or Shelter

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Neophytes

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The infidels' children, or neophytes, grow up like their parents or even worse, being different from them in having a purely /304/ materialistic civilization; on the missionary's part special care is taken in their education; their parents hand them over, or, more accurately, the missionary takes them, from the age of seven, and they surrender them without the least resistance, but if they can hide them, they make no excuses and let them grow up in the forest (1).

1. Nobody should be surprised if they leave something to be desired and try to hide their children, because it should be taken into consideration that it was and is a pleasure for the infidel to see his son grow up to be like him.

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When they have entered the school, the children learn from the first letters up to writing, if they can; the more intelligent even learn music, and the most able learn masonry, tailoring, carpentry, shoemaking, and tanning. The school is daily, morning and afternoon, and all of them attend from the age mentioned until they are grown up or married, which generally occurs at the age of 18 or 20. The children are absent from school only by permission, but there is never any lack of those who, when they can, mock the vigilance of the teacher, as even happens in the great centers.

The children have time to spare in which to learn reading, writing, and all that they ought to believe and practice in order to demonstrate their religious beliefs through good works. They are not ignorant of what our Holy Mother Church demands; they see the good examples of fervent Christians as well as the evils of others, and, since humanity is more inclined toward evil than toward good, the tender plants, not well grounded in the practices of Religion, can easily adhere to what is contrary to divine law

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and our Holy Mother Church (2).

2. The children know how to pray much better in the missions than in other centers, because in every mission there are two teaching establishments, one for boys and one for girls.

The youth grow up under the punctilious care of the missionary, who, by example and word, imbues their hearts with every goodness and love of holy and moral things, and moreover he makes them avoid, insofar as possible, all contact with the old people, managing it so that they see nothing, especially at night, not allowing them to sleep in their houses, except in case of illness and mourning, but it is not easy to avoid it altogether, because three times a day the children go down to the town to eat in their homes, and at fiesta time they are given a holiday, /305/ which they use in hunting birds or in bringing in firewood and foodstuffs (1).

1. The girls receive a more polished education under the uninterrupted vigilance and care of preceptoresses, who teach them, in addition to theoretical-practical religion, all the chores of their sex, from spinning to embroidery in silk and gold; the vestments and chasubles for use in the solemnities are the work of these girls.

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What is most ruinous to young neophytes are certain whites of the neighboring cantons, whose profession it is to sell liquor and coca, which they secretly bring into the missions at times of celebration, during which even those of the race enter into the same trade, because they have seen that it is a very lucrative business.

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In addition many of them emigrate temporarily to the establishments of the Argentine Republic, where, with the excuse that they are going to earn a great deal with a little work, they lead too free a life, drink liquor like water, and become accustomed to drunkenness; then the first thing that they buy is an outsize

/308 cont./

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of the Argentine Republic for eight or ten years; they drink it all up and when they want to come back they scarcely bring back more than a knife and a small black garment /ternito/, which costs little.

If one asks the reason for this procedure, so strange for them themselves, they answer that in their town they could never save up ten or 15 bolivianos, because they spend them immediately on trifles for themselves and their families, while in the Argentine Republic they keep their money in the master's house and, when they come back, buy clothing and even animals, tools, saddles, and other items. There is some truth in this, but just as it is not completely true that here their money does not last, neither is it completely true that they bring clothing and other things from Argentina. Those who are a little careful and who are not lazy dress very well here, while the vice-ridden in Argentina let themselves be overcome by laziness and return as naked as they were before; they arrive, spend or waste, if they have anything, and finally go off to live as they please (2).

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2. The Chiriguano Indians call the gauchos, or natives of Argentina, criollos /Creoles/; they apply the same name to those of their own race who settle there for many years.

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The method of instruction as it is applied yields prodigious results in the girls, who, in addition to learning their letters and worship, learn in the schools the tasks proper to their sex, from spinning to embroidery in silk and gold; certain mission schools for girls, for example, the one at San Antonio del Parapiti and the one at San José de Tigüipa arouse real admiration in visitors, both because of /illustration appears here/ /309/ the handiwork which is done in them and, in the former, because of the Spanish language, which from first to last they all speak with considerable perfection, since from the beginning the language of their parents has been absolutely prohibited for them in the school, even among themselves.

/309 cont./

Should this method be followed, in a few years nobody would know that the mission Chiriguano belong to the race, because little by little the parents would teach their children the Spanish language, as I have already seen them do in the San Pascual de Boicovo Mission, and, if the morality still leaves something to be desired, later perhaps by means of preaching, the advice of the missionary, and the example of those who are good, all will be corrected. Semen est verbum Dei; it does not fall upon completely sterile ground (1).

1. The San Pascual de Boicovo Mission is so advanced in every respect that application has been made for it to be promoted to the rank of parish. In language, clothing, and behavior they differ little from the whites.

Almost from the beginning the schoolgirls were forbidden the use of the tipoy, being forced to dress in the same way as the women residents of the nearby towns; today they are very accustomed to the said clothing and do not change it for any reason in the world in the missions; only those girls who run away and even practically denounce their religion dress in the tipoy again, like the infidels, in order not to be recognized. By means of the teaching of the Catholic religion, the learning of the national language, and the change in clothing, the transformation is continually taking place, until little by little the distinction between the races will disappear, by means of the union of their tastes.

What the missionaries have done for the clothing of the girls, they are also doing for that of the boys, trying to make it decent. For both boys and girls, so long as they reside in the schools, the missionary of each mission provides their clothing, having it brought from some departmental capital and distributing it free of charge twice and even three times a year, or when he sees the needs of each student. In this way, after they are married, they themselves work in order to continue dressing in the same fashion or better than when they were in school, since some also wear socks /botines/ and shoes, and there are a number of women who

5:Nordenskiöld E-5,4(1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chane SF8

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Weaving-bodkins of bone are found among the Quichua. LEHMANN-NITSCHE depicts one from Puna de Jujuy[1]) and I found one in an excavation at Ollachea,[2]) Peru. CoBo[3]) mentions their use by the Incas.

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The large fabrics woven by the Chiriguano and Chané are not adorned with figures. On the other hand, it is not rare to see ribbons with woven human figures and other ornaments (fig. 57). The Chané on the Rio Parapiti are said to have learnt these ornaments from a Quichua woman who had immigrated to these parts. The Chiriguano girls are never seen to wear the ornaments they have learnt to embroider at the mission schools. These are flowers and the like, generally European ones, which interest the Indians very little, and are too strange for their fancy. This does not prevent the work they do at the mission schools being excellently done. At the mission schools the Indian girls also sew and crochet lace. But they never make these things once they have left school.

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Fig. 56. Weaving-implement of wood. A and B from the Chiriguano. C from the Chané.

A = R. M. E. 48. 1/4. B = R. M. E. 146. 1/4. C = R. M. P. 21. 1/4.

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[1]) Pl. IV. C5.

[2]) (3) Pl. 3. Fig. 12.

[3]) »Van apretando y tupiendo la tela con un hueso puntiagudo y liso» .... CoBo T. 4. p. 204. CoBo gives a description of the Peruvian loom. P. 203.